The great Doctrine of

Christ Crucified,

ASSERTED,

IN

Three Declarations

OR

SERMONS,

Preached by

Mr GEORGE KEITH

Exactly taken in Short-hand, as they were lately delivered by him at the Meetings of the Christian People, called

QUAKERS,

In LONDON.

London: Printed for *Nath. Crouch*, at the *Bell* in the *Poultry*, near *Cheapside*. 1694.

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A Sermon or Declaration

At the Cloſe of a Meeting, *May* 9th 1694.

ZECH. xii. 10.

And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.

BLeſſed be the Lord God Almighty, who hath begun to fulfil this gracious Promiſe, this great and precious Promiſe; he hath been fulfilling it in all Ages and Generations of the World; even in the remoteſt and darkeſt Generations of the Earth, there hath been a Remnant, to whom he hath been fulfilling this exceeding great and precious Promiſe: But he is now more abundantly fulfilling it to us. Let none think, that this is limited to the Houſe of *David*, and to the Inhabitants of *Jeruſalem* only, and not extended to us Gentiles, that are of *David*'s Faith, and of the Inhabitants of *Jeruſalem*'s Faith, ye are *Abraham*'s Children, if you will walk in the Foot-ſteps of the faithful *Abraham*.

God hath promiſed to pour out his Spirit upon all Fleſh, upon all the Nations of the Earth: Conſider what is held forth in this Promiſe, and what is the bleſſed effect and conſequence of it, *And I will pour upon the Houſe of* David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace and of Supplications, and they ſhall look upon Me whom they have pierced, and they ſhall mourn for him*, &c. Who is this, Me? They ſhall look upon me; it is the *Lord Jeſus Chriſt*, it's him whom they have pierc'd.

Now doth this reſpect the Lord Jeſus Chriſt, only with reference to his *Inward Appearance*, and a wounding and grieving his Bleſſed Spirit? God forbid I ſhould ſay that it doth not reſpect that, we have all Experience of it, that we have grieved the Spirit of Chriſt, and ſo wounded and pierced our bleſſed Saviour: But this is not to be confin'd to wounding Chriſt inwardly, and grieving his Holy Spirit inwardly, and wounding his Life inwardly: Sure it hath a larger and fuller extent, and this is to be demonſtrated and prov'd to you, *Joh.* 19. 34, 36. *But one of the ſoldiers, with a ſpear, pierc'd his ſide, and forthwith came there out blood and water. Theſe things were done that the ſcripture ſhould be fulfilled, a bone of him ſhall not be broken.* And alſo another Scripture ſaith, *They ſhall look on him whom they have pierced:* Here is a *variation* of the Perſon; the Prophet *Zechary* and the Apoſtle were both guided by the ſame Spirit, *They ſhall look upon me*, ſaith the Prophet *Zechary*, repreſenting Chriſt ſpeaking; and in *John* 19. 37. it is, *They ſhall look upon him whom they have pierced.*

Dear

Dear Friends and People, I beg your Patience in the Concluſion of this Meeting that I may eaſe my Spirit a little to you; I deſire to be refreſh'd as I deſire that every one that hath a Teſtimony from the Lord may have Refreſhment, and not go away unſatisfied, and not have an Opportunity of bearing that Teſtimony which God hath given them: It is very evident from this Scripture, as from many other Places of Scripture, that it is the great Work of the Spirit of Chriſt, the Spirit of Grace and Supplication, to direct our Minds to look unto Chriſt, as he ſuffered for us upon the Tree of the Croſs, as he was wounded for us there, and as he was in bitterneſs for us there, and to work in us great bitterneſs of Heart and Soul, upon the account of what he ſuffered for us. We were all piercers of him and wounded him, though we were not preſent there, God *laid on him the Iniquities of us all.* I ſay it is the great Work of the Spirit of Chriſt to direct our minds unto *Chriſt Crucified*, and to conſider him, and meditate upon him, as he ſuffered for us upon the Tree of the Croſs; *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.*

It is not unknown to many here what was ſpoken by an ancient Friend of ours (who was eſteemed by us all) in anſwer to this Queſtion, put to him by a certain Perſon; What was the reaſon our Bleſſed Lord, in his Paſſion and Agony, cried out, *My God, my God, why haſt thou forſaken me?* He anſwered, Becauſe he bare upon him the Sins of the whole World. This was a greater Suffering

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Dear

Dear Friends and People, I beg your Patience in the Conclusion of this Meeting that I may ease my Spirit a little to you; I desire to be refresh'd as I desire that every one that hath a Testimony from the Lord may have Refreshment, and not go away unsatisfied, and not have an Opportunity of bearing that Testimony which God hath given them: It is very evident from this Scripture, as from many other Places of Scripture, that it is the great Work of the Spirit of Christ, the Spirit of Grace and Supplication, to direct our Minds to look unto Christ, as he suffered for us upon the Tree of the Cross, as he was wounded for us there, and as he was in bitterness for us there, and to work in us great bitterness of Heart and Soul, upon the account of what he suffered for us. We were all piercers of him and wounded him, though we were not present there, God *laid on him the Iniquities of us all.* I say it is the great Work of the Spirit of Christ to direct our minds unto *Christ Crucified*, and to consider him, and meditate upon him, as he suffered for us upon the Tree of the Cross; *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.*

It is not unknown to many here what was spoken by an ancient Friend of ours (who was esteemed by us all) in answer to this Question, put to him by a certain Person; What was the reason our Blessed Lord, in his Passion and Agony, cried out, *My God, my God, why hast thou forsaken me?* He answered, Because he bare upon him the Sins of the whole World. This was a greater Suffering

ing than enduring the ſharpneſs of Death, or the Nails that pierced his Hands and Feet, or the *Crown* of *Thorns* that was put upon his Head, and all the outward Sufferings he endured upon the Croſs. My Friends, we ought ſolemnly to remember and meditate on the Sufferings of Chriſt: it is neceſſary and uſeful in many reſpects, when we feel the Sins of a City or a Nation to lie heavy upon us, and weigh us down, it is but little to what he felt. We are led to ſympathize with him in his Sufferings; he ſuffered more than we can ſuffer. How much did he expreſs the Greatneſs of his Love in his great Sufferings? We are to be conformed to Chriſt in his Sufferings, *If we ſuffer with him we ſhall reign with him*; If we die with him, we ſhall live with him for ever; if we be buried with him in Baptiſm, we ſhall be raiſed with him to Life Eternal.

Thus you ſee that it is part of the great Work of the Spirit of Grace and Supplication to direct the Eyes of our Minds and Underſtandings to Chriſt, as an Object without us, which ſome, through their Ignorance and ſhortneſs of Underſtanding quarrel and contend about. What, doth the Spirit of Chriſt direct us to look to Chriſt *without us*? Yes, the Spirit of Chriſt directs us to look to Chriſt, as ſuffering upon the Croſs, without the Gates of *Jeruſalem*, as he was crucified for us above Sixteen hundred Years ago, as he died, roſe again from the Dead and aſcended into Heaven, and is now in Glory, and appears in the Preſence of God for us; therefore ſaith the Apoſtle, or whoever he was that was the Author of the *Epiſtle to the* Hebrews, *Looking unto*

Jeſus

he author and finisher of our faith; who for that was set before him, endured the Cross, *g the shame, and is set down at the right-hand of ne of God Heb.* 12. 2. Was it not the Man Christ Was it not the Son of the *Virgin*, the Son *vid*, the Son of *Abraham*? The Man Christ s the Author and Finisher of our Faith, to- with the Light within, the Spirit within. Man *Christ Jesus*, by his Light, Power and within is the Author, Beginner and finish- our Faith: I say, The Man Christ Jesus, n of the Virgin, the Son of *David*, the Son *aham*, he is the Author and Finisher of our together with this inward Light and ; not the one without the other.

next thing I would have you observe is ow excellently this agrees with the Words Text, cited out of the Prophet *Zechary*; *all look upon me whom they have pierced; look- o Jesus*: Look unto him that was crucified that is now ascended into Heaven, and ed; look unto him every way, not only him into the lower parts of the Earth, *ascended to the right-hand of Majesty on high, e intercession for us.* If you ask me, How we look to him? with a carnal Eye? No, but o him with the Eye of your Minds, Spirits nderstandings; God having given unto us irit of Wisdom and Revelation by the Light fluence, and by the assistance of his Spirit, irit of Grace and Supplication, which you ave upon that acount. The Man Christ Jesus, Sufferings and Obedience humbled himself Death, even the Death of the Cross; we

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ing than enduring the ſharpneſs of Death, Nails that pierced his Hands and Feet, *Crown* of *Thorns* that was put upon his He all the outward Sufferings he endured up Croſs. My Friends, we ought ſolemnly member and meditate on the Sufferings of it is neceſſary and uſeful in many reſpects, we feel the Sins of a City or a Nation to l vy upon us, and weigh us down, it is bu to what he felt. We are led to ſympathiz him in his Sufferings; he ſuffered more tl can ſuffer. How much did he expreſs the neſs of his Love in his great Sufferings? \ to be conformed to Chriſt in his Sufferings *ſuffer with him we ſhall reign with him*; If with him, we ſhall live with him for ev we be buried with him in Baptiſm, we ſhall ſed with him to Life Eternal.

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Jeſus *the author and finiſher of our faith; who for the joy that was ſet before him,* endured the Croſs, *deſpiſing the ſhame, and is ſet down at the right-hand of the throne of God Heb.* 12.2. Was it not the Man Chriſt Jeſus? Was it not the Son of the *Virgin*, the Son of *David*, the Son of *Abraham*? The Man Chriſt Jeſus is the Author and Finiſher of our Faith, together with the Light within, the Spirit within. The Man *Chriſt Jeſus*, by his Light, Power and Spirit within is the Author, Beginner and finiſher of our Faith: I ſay, The Man Chriſt Jeſus, the Son of the Virgin, the Son of *David*, the Son of *Abraham*, he is the Author and Finiſher of our Faith, together with this inward Light and Power; not the one without the other.

The next thing I would have you obſerve is this; How excellently this agrees with the Words of the Text, cited out of the Prophet *Zechary*; *They ſhall look upon me whom they have pierced; looking unto Jeſus*: Look unto him that was crucified for us, that is now aſcended into Heaven, and glorified; look unto him every way, not only follow him into the lower parts of the Earth, but as *aſcended to the right-hand of Majeſty on high, to make interceſſion for us.* If you ask me, How ſhould we look to him? with a carnal Eye? No, but look to him with the Eye of your Minds, Spirits and Underſtandings; God having given unto us the Spirit of Wiſdom and Revelation by the Light and Influence, and by the aſſiſtance of his Spirit, the Spirit of Grace and Supplication, which you and I have upon that acount. The Man Chriſt Jeſus, by his Sufferings and Obedience humbled himſelf to the Death, even the Death of the Croſs; we

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are to look up to him by the Eye of our Faith. I would direct you to look up to the Man Christ Jesus, not with a carnal Eye and bodily Eye, but turn your Eyes and Ears within to the blessed Spirit of Christ, and see and hear what he will tell you of the Mystery of God's Love in Christ, so contriving your Salvation after this wonderful and stupendious manner.

It was necessary that Christ should die and be a Sacrifice for the Sins of the World; this Sacrifice was not only necessary with respect to God's determinate Counsel and purpose from all Eternity that so it should be; but it was necessary for the Pardon and Remission of our Sins, and renewing our Natures, that we might not only be justified but sanctified and glorified also. This *Sacrifice* was necessary in these Respects, and upon all these Accounts, for *Justification, Sanctification and Glorification*; the Knowledg of this Sacrifice and Faith in this Sacrifice, is needful to save all. This I can prove from many Scriptures, but to mention this at present only, *They shall look upon Me whom they have pierced*; that is, the Man Christ Jesus, who was stripped, pierced and wounded; this was for our Salvation, to fit and prepare us for eternal Salvation; we must all know this looking upon Christ whom we have pierced, this godly Sorrow and evangelical Repentance is necessary to our Sanctification, is necessary to prepare us for *Death and the Eternal Judgment*. O this bitter Mourning must go before our Rejoicing.

You that have attained to *Joy*, consider whether it be a true Joy, a solid or only a fleshy Joy; I question not but many here have come to witness

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a solid Joy in the Lord; and I can truly say, that I partake with them: Blessed be the Lord, I am a sharer in that true solid Joy and Refreshment which surpasseth all sensual and worldly Pleasures and Delights: I would have every one to examine and try themselves whether they are come to this spiritual solid Joy: The Advantage that comes with it is very great, *The joy of the Lord is our strength.* If we feel this Joy of the Lord to spring in our Hearts, it will be as Marrow to our Bones, it will strengthen us for well-doing, and abounding in the Work of the Lord; it will make the way of God delightful to us, and leave a pleasant Savour and Tincture behind it: This is that which will overshadow our Meetings, and be the Glory of our Assemblies; when we go out of the Meeting we shall feel this heavenly Joy to spring in our Hearts, and fit us for Communion with God; and it will also fit us for our Callings and Imployments in the World, and for every thing that we put our Hands unto.

Hereby you may know whether you have attained to this pure solid Joy; consider whether you are come to know godly Sorrow, Mourning and Repentance, never to be repented of. Christ took the Book of the Prophet *Isaiah*, which was delivered to him (*Luk.*4.18.)he opened the Book, and the first place he turned to, and read to the People, was in the Prophet *Isaiah*,61.1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted,to proclaim liberty unto the captives, and the opening of the Prison*

to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of Heaviness.

There is ground of Jealousie and Suspicion of those Persons who go under the Name of Christians, and make a Profession, that are wholly Strangers to godly Sorrow and Mourning for Sin, that never humbled themselves to the Dust in the sense of their Sins, nor looked upon him whom they have pierced, when they are convinced that Christ suffered for their Sins, that he was wounded for their Transgressions and bruised for their Iniquities, and that the Chastisement of our Peace was upon him, and that by his Stripes we are healed. *All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all:* This is evangelical Repentance, when we have a due sense of Sin and afflict our Souls for it; when we meditate on *Christ Crucified*, and, as the Apostle speaks, *are made conformable to his Death, and then live to him that died for us*; for none shall have Salvation by the Death of Christ that do not imitate the Life of Christ.

Thus, if you sow in Tears you shall reap in Joy, and while you walk humbly with God, and mourn for your Sins, and look upon him whom you have pierc'd, and mourn for him as one mourneth for his only Son, and are in bitterness for him as one in bitterness for his First-born. You will then have abundant cause to rejoice in Christ

Chriſt Jeſus, and reap the Fruit and Benefit of his Death and Sufferings; for if we ſuffer with him, we ſhall reign with him, and if we *live to him we ſhall live with him for ever*, of which we have aſſurance from his own precious Promiſe, *John* 14. 19. *Becauſe I live, ye ſhall live alſo*; and from his laſt Prayer, *Joh.* 17.24. *Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.*

Thus, my Friends, if you wait upon the Lord, you ſhall renew your Strength, and mount up with Wings as Eagles; you ſhall run and not be weary, you ſhall walk and not faint, but go on from ſtrength to ſtrength, till you appear before the Lord in *Zion*.

A SERMON Preached, *July* 8th 1694.

1 COR. ii. 2.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

IN the foregoing Verſe the Apoſtle told the *Corinthians*, That he came not to them with the Excellency of Speech or of Wiſdom, declaring to them the Teſtimony of God. Here in this Verſe he holds forth unto them what was the great Subject or Matter of his Miniſtry, and the Meſſage of his Apoſtleſhip, which was to be the

ſame Meſſage and Miniſtry, every where, the ſame Subject-matter and Doctrin, not to preach one manner of Doctrin to ſome, and another manner of Doctrin to others, but every where ſtill the ſame Doctrin: And what was it? *Jeſus Chriſt and him Crucified*; and ſo whoever they be that profeſs to be Miniſters of Chriſt, if they preach not *Chriſt Crucified*, they bring not the true Miniſtry, the true Doctrin, the true Meſſage.

But (my Friends) *Chriſt Crucified*, it comprehends, includes and contains a great deal in it. This Doctrin, in ſhort, contains the whole Doctrin of the Goſpel; it includes it by conſequence and by concomitancy (if I may ſo ſpeak). But, firſt, let me tell you, according to the ſenſe and underſtanding that God hath given me of it, how *Paul* is to be underſtood when he ſaith, *For I determined not to know any thing among you, ſave* Jeſus Chriſt *and him Crucified*. Some may ſay, Did he expect to find this knowledge among them when he firſt came among them? No, for they were ignorant of the Faith of Chriſt Crucified; That was the thing that they wanted to be made known among them. How are the Apoſtles Words then to be underſtood? *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him Crucified.* His meaning and ſenſe is, He did not determine and purpoſe to ſhew himſelf skilful in any other manner of Doctrin, Science or Knowledge, but in this Divine Science and Skill, that as God had given him to know Chriſt and him Crucified, ſo by means of him as an Inſtrument in the Hands of God working together with God, they might come to know this great Myſtery of Chriſt, and him Crucified. Now

Now, I ſay, this Doctrine, this Knowledge, it is very comprehenſive, it comprehends the whole Goſpel; it is a Summary of the whole Goſpel, the whole of Salvation. For rightly to know Chriſt Crucified, is to know him to be the Power of God and the Wiſdom of God, and to know him to be Gods Gift, the Fathers Gift to us for our Salvation, for the Remiſſion of our Sins, for our Regeneration and Sanctification to perfect us in the Work of Sanctification; and, Laſtly for our Glorification and eternal Happineſs and Felicity in the World to come, 1 *Cor.* 1. 22. It is ſaid, *The Jews require a Sign, and the Greeks ſeek after Wiſdom*; The Jews were all for Signs. They ſaid to Chriſt, What Sign ſheweſt thou? The Prophets ſhewed Signs, and *Moſes* wrought Signs and Miracles; and the Wiſe men, among the Greeks and Gentiles were all for Wiſdom, Natural and Moral Wiſdom; but, *Paul* profeſſed none of theſe Arts, neither the Natural nor Moral Philoſophy of the Heathen Philoſophers; but he profeſſed to have the Knowledg of Chriſt, and him Crucified. *But we Preach Chriſt Crucified, unto the Jews a Stumbling-block, and unto the Greeks Fooliſhneſs; but unto them which are called both Jews and Greeks, Chriſt the Power of God and the Wiſdom of God.*

But now, my Friends, that I may briefly, as God ſhall enable me, open to you the Doctrin of Chriſt Crucified, as it comprehends the whole of our Salvation, the whole Goſpel; I ſhall Conſider the Doctrin of *Chriſt Crucified.*

I. Firſt, as God gives him to us, as he is the effect of Gods Love, of his Mercy and Kindneſs to us, as he is the Gift of God to us.

II. I ſhall Conſider, and would have you Conſider with me, Chriſt, with reſpect to the great Benefits and Bleſſings, and precious effects which we have by Chriſt, and by and through the knowledge of him Crucified, and the faith of him as Dying for us. And thus if we Conſider Chriſt Crucified in the cauſe, his being given to us and the effect of it, This will comprehend and contain in it the whole Doctrin of the Goſpel, all that is needful to a Man or Womans Salvation.

I. *Firſt*, Let us Conſider *Chriſt Crucified*, as God the Father hath given him to us; Theſe are the Words of our Bleſſed Lord himſelf, *John 3. 16. For God ſo Loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life.* O Wonderful Love! that Chriſt ſhould come into the World to die for us, to ſuffer a painful, ſhameful and ignominious Death, the accurſed Death of the Croſs for us; that Chriſt ſhould come thus and ſuffer for us, was not only the Gift of the Father in the fullneſs of time, but Chriſt was thus given to us of the Father, according to his Eternal purpoſe, according to the Determinate Will, Purpoſe and Predeſtination of God. The Love of God wherewith he loved his People, his Children, nay, I may ſay wherewith he loved Men, it is an everlaſting Love; the Love of God towards Men, eſpecially towards the Heirs of Salvation, is not a Love that begins in time; it begun to be manifeſted and diſcovered in time, the manifeſtation of it was in time; but this Love in God it is from everlaſting; *I have loved thee*, ſaith God to his *Iſrael, with an everlaſting Love; therefore with loving*

ing kindness have I drawn thee. I have loved thee with an everlasting Love; what everlasting Love is this? It is from everlasting to everlasting. It may well be called an everlasting Love; for it is said of Christ, *Having loved his own, he loved them to the end*, Joh. 13. 1. His love to all the Children of God, the Heirs of Salvation, the Children of the Kingdom, it is from everlasting to everlasting.

So God from everlasting, before the World was, before any thing was Created, God from everlasting purposed in himself, having a perfect foresight and foreknowledge that Man would fall and plunge himself into the Gulph and Abyss of Misery, and that he could not recover himself, God having a perfect foresight of this before the World was; for *known unto God are all things from the beginning of the World.* He knew that Man would not stand, he knew that Man would fall: God having, I say, a perfect foresight of this, he purposed from pure Kindness and good Will to send his Son in the fulness of time, in order to redeem and recover Man, and bring him back to that Dignity and Felicity he fell from by Sin, and not only to bring him back again to what he fell from, but to an higher and safer State, to priviledge and bless him and dignifie him with many additional Blessings, which we shall all better know after the Resurrection of the Dead. If it shall be our Lot and Happiness to enjoy the Resurrection of the Just, then we shall better know how much greater our Happiness shall be, than the Happiness of *Adam* was when God first created him; and that many ways.

But

But now to keep a little close to the matter and purpose, I say, whosoever knows Christ Crucified aright, they know him to be the Gift of the Fathers Love. Is it only by the Letter of the Scripture that they so know him? Is it only by outward Preaching that they so know him? No, not only so, but chiefly and principally by the Spirit of Christ, accompanying the sincere Preaching, the Doctrin of the Gospel; when the Spirit of Christ preacheth in our Hearts, that *Christ Crucified* is the gift of the Fathers Love, and that he died for us, and was *wounded for our Transgressions, and bruised for our Iniquities, and the Chastisement of our Peace was upon him, and with his Stripes we are healed.* This is not outwardly only, by what we read in the Holy Scriptures, but it is the inward secret Persuasion of Gods holy Spirit in our Hearts, which ordinarily accompanies the outward and faithful Preaching of Christ Crucified: Thus Christ's Spirit doth accompany his Doctrin and goes along with it.

Christ in his Speech and Conference with the Woman of *Samaria* at *Jacob*'s Well, *Joh.* 4. 10. said unto her, when she came to draw Water, *Give me to Drink:* Then saith the Woman of *Samaria* to him, *How is it that thou being a Jew askest Drink of me which am a Woman of Samaria? for the Jews have no dealings with the Samaritans.* Jesus answered and said unto her, *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee Living Water.* By the Gift of God he means himself. Christ is *Gods Gift*, but especially to the Heirs of God, the

Heirs

Heirs of Salvation; he is *Gods Gift* both outwardly and inwardly, he is not divided, you that know him will not take him by halves; such will say, Lord, I will receive thee with all my Heart, every way that the Father hath given thee to me, I need thee Lord every way, and I take thee every way, and embrace thee every way, embrace thee with my whole Soul; I am sensible of the need I have of thee, I needed thee to die for me, and to take my Curse on thee, and to bear the weight and burthen of my Sins upon thee. If the Lord had left us to bear the weight and burden of our Sins upon our own Souls, we had sunk under it; if the holiest Man on Earth had been left to bear the burden of his Sin upon his own Shoulders, it would have sunk him down into endless Misery, therefore there was need that another should be put in our room and stead. God hath laid help upon one that is mighty, and exalted one chosen out of the People; God hath laid upon Christ the Iniquity of us all, *He was delivered by the determinate Counsel and Foreknowledge of God, and by wicked Hands Crucified and Slain, whom God hath raised up, having loosed the Pains of Death, because it was not possible that he should be holden of it.* Thus he was raised from the Dead by God the Father, and he also raised himself by his own Power. And *Joh.* 17. 10. he saith to his Father, *All mine are thine, and thine are mine, and I am glorified in them.*

So now you must consider the knowledge of Christ Crucified, it is not a knowledge that can be divided, abstracted and separated from the knowledge of the Father: If we know the Son

we know the Father; if we know Chriſt Crucified, what he is to us, we know him that gave him to us, we know him to be the Fathers Gift unto us. Rightly to know Chriſt Crucified, is to know that God hath choſen us in him, before the Foundation of the World, and Chriſt hath choſen all his Members. He ſaith, *You have not choſen me, but I have choſen you*: God the Father hath choſen them in his Son Jeſus Chriſt, who is the Head of Gods Elect. All the Heirs of Salvation that ſhall be ſaved from the beginning of the World to the end of it, they are choſen in Chriſt; he is choſen to be their Head, and they to be his Members; he is choſen to be the Foundation that God hath laid in *Zion*, and they are choſen to be the Superſtructure and Building on that Foundation. *He hath choſen us in him* (ſaith the Apoſtle) *Eph.* 1. 4. *before the Foundation of the World, that we ſhould be holy, and without blame before him in Love.* God hath choſen us in him, not for our foreſeen Holineſs, as ſome miſtake and aſſert falſly, that he ſhould foreſee or foreknow any Goodneſs in us as the meritorious cauſe of this Choice; he hath not choſen us for our foreſeen Holineſs, but that we might be holy and without blame before him in Love: So that the Holineſs of Gods Elect is the effect of Gods Election, not the cauſe of it. And ſo Chriſt hath taught us himſelf, *Joh.* 17. 3. *This is Life Eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

There are ſome that place Eternal Life and Happineſs in the knowledge of God abſtractly without Chriſt, without any reſpect or regard to Chriſt, ſome formerly have done ſo and ſome lately,

lately, who go under the Name of *Deiſts*; People that profeſs Love to *God*, Faith in God, and Worſhip and Obedience to *God*, but lay aſide Chriſt. This might be ſomething more tolerable among Heathens, but in *Chriſtendom* to lay aſide Chriſt, and exclude him, this is moſt abominable and unſufferable; not that I would have them bodily Puniſhed, but we ought not to entertain any charitable Thoughts towards them as being the People of *God*, that lay aſide Chriſt, we ſhould not look upon them only as Heathens but worſe than Heathens; as for the Heathens, the Miſtery of Chriſt hath not been preached to them, therefore we do not ſo much blame them, for Chriſt hath not been preached to them; but for them that have Chriſt preached to them, and have opportunity of hearing the Goſpel and Chriſt preached, and to read and hear many precious Teſtimonies in the Holy Scripture, and if they would regard it they ſhould have opportunities at times and ſeaſons, to hear within themſelves the Dictates and Witneſs of the Spirit of Chriſt in their own Hearts, to witneſs to the Truth of Chriſt. Therefore, I ſay, it is abominable and an inſufferable thing in *Chriſtendom*, to profeſs and own Religion towards God without Chriſt.

But I ſhall ſay but little of theſe things, I hope there are none call'd Deiſts here; but if any go about to affirm and aſſert, I hope for Salvation from God the Father by Chriſt within, ſo that I need no Salvation from Chriſt without me, nor by Chriſt crucified without me, not by Chriſt outwardly ſlain, but by Chriſt within me inward-

ly born and ſlain within me. This is as great Deluſion as the other; thou hadſt as good exclude Chriſt altogether from thy Faith, from thy Religion, from thy Obedience, as to include him inwardly and exclude him outwardly. It is the ſame abomination in the ſight of *God*, and I warn you all againſt it. Chriſt will not give himſelf to be divided, to be halved, but you muſt take him intirely as he hath given himſelf to you, and as the Father hath given him to you this was figured by the Paſchal Lamb, it was not to be divided, but they were to eat it, all of it that was eatable; the Bones they could not eat but they were to be burnt with Fire; they were to call in the aſſiſtance of a Neighbouring Family that they might eat the whole Lamb. What is the thing ſignified and typified to us? It figures out Chriſt under the *Goſpel*, we are to feed upon whole Chriſt, whole Chriſt is to be the Food of our Souls, whole Chriſt is to be fed upon; when Chriſt is a Saviour there is no dividing of him, no parting him aſunder, no taking of one half and leaving another half; not dividing his inward coming and appearance from his outward coming, nor dividing him in his Offices, we muſt take him in all his Offices, in his Kingly, Prophetical, and in his Prieſtly Office; many would be content to take him in his Prieſtly Office with all their Hearts; they are willing that Chriſt ſhould be their High Prieſt and great Sacrifice, and make Attonement for their Sins, that for his ſake God may pardon them and be reconciled to them, but they are not willing to take Chriſt for their King to rule them by his Laws and Command-

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ments, if they will not be ſubject to his Government, and take him in his kingly Office, they ſhall have no Salvation by him.

Thus Chriſt offers himſelf to every one, to take him wholly, and imbrace him wholly; he ſaith, *Take me wholly, imbrace me wholly and entirely, elſe thou ſhalt have none of me; take me as I am, God and Man, and ſhed my precious Blood for thee, I have ſuffered Death, and was made a Curſe, that the Bleſſing of* Abraham *might come upon thee.* Saith the Apoſtle, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; for it is written, Curſed is every one that hangeth on a tree, that the bleſſing of* Abraham *might come upon the Gentiles, through Jeſus Chriſt, that we might receive the promiſe of the ſpirit by faith.*

Friends, God hath been pleaſed to ſhew me in his great Mercy and Love (and hath given me experience of his Goodneſs therein) how to avoid the two great extreams that the generality of Chriſtians run into; one extream the moſt run into, an hundred for one, if not a thouſand for one, that is, to profeſs to receive Chriſt without them, to receive him as he came, outwardly, as God manifeſt in the Fleſh, and ſo believe in him, with an hiſtorical or traditional Faith, as he died for the Sins of the whole World and roſe again as Mediator and Interceſſor, and in the mean time receive him not in their Hearts, in his inward appearance, ſo that to them there is Chriſt without and the Devil within.

Look through Chriſtendom, enquire and ſearch and you ſhall find the generality ignorant of the Myſtery of Chriſt within. I hope there are ſome

to

to be found, and I have found ſome not only among the People called Quakers, but among others that have not gone under that Profeſſion that have owned Chriſt within as well as Chri without, but they are but few, in compariſon o the reſt: Diſcourſe and confer with them, an you ſhall find them generally ignorant of the My ſtery of Chriſt within; about 50 Years ago, o leſs, the mentioning of Chriſt within was reck on'd little leſs than Blaſphemy by many here i *England*; but thoſe Dayes are over, for now there are but few dare ſay it is Blaſphemy to preach Chriſt within, they are now aſhamed o it; the Teſtimonies that the People called Quakers have given in *England*, *Scotland* and *Ireland*, and ſome other Parts in *Europe*, and alſo in *America* have put a ſtop to that Charge of Blaſphemy a gainſt thoſe that preach Chriſt within: Bu Chriſt within is yet too little owned, and of the that do preach Chriſt within, too many do preac from too little Experience; God forbid that I ſhould judge them wrongfully; and thoſe tha preach from Experience, I wiſh the number o them were more.

O Friends, let us wait upon the Lord, and pra unto him, That he would more and more reveal the Myſtery of Chriſt unto us and in us, even *the myſtery which hath been hid from ages and from generations, but now is made manifeſt to his Saints* (ſaith the Apoſtle, 1 *Col.* 20. 27.) *to whom God would make known what is the riches of the glory of his myſtery among the Gentiles, which is Chriſt in you the hope of glory, whom we preach, warning every man, and teaching every man in all wiſdom, that*

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we may preſent every man perfect in Chriſt Jeſus. The greateſt number of People called Chriſtians place all their Religion upon Chriſt without, and nothing upon *Chriſt within:* It is a Profeſſion of Religion they make from the oldneſs of the Letter, it is but legal Service, and hath only a Goſpel-Name, it is in the oldneſs of the Letter, and not in the newneſs of the Spirit; you know what the Scripture ſaith, *The letter kills, it is the ſpirit that quickens; the law of the ſpirit of life in Chriſt Jeſus ſets us free from the law of ſin and death*; A meer literal Service in the Sight of God is no more acceptable to God under the Goſpel than the external Performance of the Law, than the Circumciſion of the Fleſh and outward Sacrifices of Rams and Lambs, or of a Bullock or a Heifer; God doth not now accept of them, under the Goſpel: Chriſt by once offering up of himſelf for us to God, through the eternal Spirit hath put an end to theſe things; the Calves of your Lips, which are the Sacrifices under the Goſpel, your Prayers and Singing of Pſalms, if you offer up theſe Sacrifices without the inward working of the Spirit, the inward Breathings and Motions of the Bleſſed Spirit, and without the Aid and Divine Aſſiſtance of the Bleſſed Spirit they are as unacceptable in the Sight of God as the Offering of the Sacrifice of a Beaſt. No Sacrifice is pleaſing unto God without the Breathing, and Moving, and Influence of God's bleſſed Spirit: As the People of *Iſrael* of old had the Cloud to lead them, ſo now under the Goſpel they are led by the Spirit of the Lord. The Lord went before the People of *Iſrael* by Day in a Pillar

lar of a Cloud, to lead them the way, and by Night in a Pillar of Fire, to give them Light to go by Day and Night, *Exod.* 13. 22. *He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people:* That ſignified That God would lead his People under the New Teſtament by his Spirit; his Spirit ſhould be as the Cloud was to his People of Old, *I will create upon every dwelling place on Mount Zion* (ſaith the Lord) *a cloud and ſmoak by day, and the ſhining of a flaming fire by night, and upon all the glory ſhall be a defence.* What is this Pillar of a Cloud, and of Fire by Day and by Night? It is God's bleſſed Spirit; we are to do all the Service we perform by the aſſiſtance of the Bleſſed Spirit; when we pray we are to pray in the Spirit, we muſt pray in the Holy Ghoſt, and when we ſing praiſes to God we muſt ſing in the Spirit and with underſtanding. When we worſhip God we muſt worſhip him in Spirit and Truth; *The father ſeeketh ſuch worſhippers.* They that worſhip God only in the Letter, and pray with their Lips and Tongues, and ſing only with their Mouths, and with natural or acquired Gifts and Muſical Rhymes, but without the Aſſiſtance of the Holy Spirit, God Delights not in ſuch Worſhippers, *The ſacrifices of God* (ſaith the Pſalmiſt) *are a broken ſpirit; a broken and a contrite heart, O God thou wilt not deſpiſe:* It is the Spirit of God that prepares the Sacrifice, that breaks the Heart of a Man or Woman, and works in them a true Tenderneſs and Contrition.

I have often wondred at many People that are very zealous againſt the Common Prayer and Liturgies,

turgies, and uſing ſet Forms of Prayer and Praying with a Book, I ſay, I have often wondred that they that are ſo much againſt ſet Forms of Worſhip, and ſay, we muſt be taught by the Spirit to pray, and that it is the Spirit that furniſheth us with Words, and that puts Words of Prayer into our Hearts and Mouths, we muſt pray by the Spirit and not by a Book, I have wondred that they ſhould be ſo zealous as not to pray by the Book, yet they will ſing with a Book; Glad ſhould I be to hear ſinging with the Spirit, and to hear good Muſick and Melody from one and another, every one in their ſtation and place, ſinging with the Spirit and with Underſtanding, as *Elizabeth*, *Mary* and *Hannah* did, though they had no Rhymes in their ſinging; the Pſalms of *David* in the *Hebrew* are without Rhymes, Sounds or Cadencies of Words, pleaſing to the Ear. What is it to ſing in the Spirit, but by the help of the Spirit, to mention the loving kindneſs of the Lord, after this manner?

Lord, I bleſs thee, I praiſe thee and thank thee for thy manifold Bleſſings to me, and for the Senſe of thy Love and the powerful Operation of thy good Spirit, and for all the Mercies thou haſt given to me from time to time, eſpecially above all other Bleſſings, for thy dear and well-beloved Son, whom thou haſt given to die for me, and to redeem me from all Iniquity, that I might glorifie thee on Earth and enjoy thy Glory for ever in Heaven. *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy name, who hath remembred thee in thy low eſtate, becauſe his mercy endureth for ever. Bleſſing, honour, glory and power*

be unto him that ſitteth upon the throne, and to t
Lamb for ever and ever.

If we can utter theſe Words with the Spiri
here is a ſpiritual Song of Praiſe; let us thus ſin
unto the Lord and rejoice in the God of our Sa
vation, and ſing with the Spirit and with Unde
ſtanding; and make melody in our Hearts unt
the Lord and magnify his great and holy Name
which is exalted above all Bleſſing and Praiſe.

My Friends, ſome Years ago it pleaſed th
Lord in my Reading of that Scripture concern
ing the Two Harlots that came to *Solomon*, to
pen it to me, as that which figured out the tr
Church and the falſe Church, 1 *King* 3. 5. &c. *I*
Gibeon the Lord appeared to Solomon in a dream
by night, and God ſaid unto him, Ask what
ſhall give thee: And Solomon ſaid, Thou haſt ſhew
ed unto thy ſervant David, my father, great mercy
according as he walked before thee in truth and righ
teouſneſs and in uprightneſs of heart with thee, an
thou haſt kept for him this great kindneſs that tho
haſt given him a ſon to ſit on his throne, as it is thi
day. And now, O Lord, thou haſt made thy ſervan
King inſtead of David my father, and I am but
little child, I know not how to go out or come in, an
thy ſervant is in the midſt of thy people, which tho
haſt choſen, a great people that cannot be numbred no
counted for multitude, give therefore thy ſervant a
underſtanding heart, to judge thy people, that I ma
diſcern between good and bad, for who is able t
judge this thy ſo great a people? And the ſpeech plea
ſed the Lord, that Solomon had ask'd this thing: An
God ſaid unto him, Behold I have done according t
thy words, I have given thee a wiſe and underſtand-
hear

heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. After the Lord had appear'd thus to *Solomon*, *there came two women that were harlots, and stood before him, and the one woman said, O my Lord, I and this woman dwell in one house, and I was deliver'd of a child with her in the house; and it came to pass the third day after that I was delivered, this woman was delivered also, and we were together, and there was no stranger with us save we two, and this woman's child died in the night, because she overlaid it, and she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom; and when I arose in the morning to give my child suck, behold it was dead, but when I had considered it, behold it was not my son which I did bear. And the other woman said, Nay, but the living son is mine, and the dead is thy son: And this said no, but the dead son is thine, and the living is my son. Thus they spake before the King; and Solomon the King said, Bring me a sword, and divide the living child in two, and give half to the one and half to the other: Then spake the woman whose the living child was unto the King (for her bowels yearned upon her son) and she said, O my Lord, Give her the living child, and in no wise slay it: But the other said, Let it be neither mine nor thine, but divide it. Then the King answered and said, Give her the living child and in no wise slay it, she is the mother thereof.*

This figures out to us the true Church and the false Church in these Gospel-times: The false Church is for dividing Christ, like the Harlot that would have the Child divided; but the true

Church is for whole Christ, and is for receiving Christ entirely in all his Offices, as Prophet, Priest and King, and is both for Christ without and Christ within. We read in Scripture of *Rahab* the Harlot, who was a true Believer, *She perished not* (saith the Apostle, *Heb.* 11. 31.) *with them that believed not, or that were disobedient, when she received the spies with peace*, Josh. 2. 15. &c. *and she let them down by a cord through the window, for her house was upon the town-wall; and she said unto them, Get you to the mountains, lest the pursuers meet you. And the spies said unto her, Behold, when we come into the Land thou shalt bind this line of scarlet thread in the window, which thou didst let us down by, and thou shalt bring thy father and thy mother, and thy brethren, and all thy father's house home unto thee, and it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be upon our head, if any hand be upon him.*

This Scarlet Thred did typifie the Blood of Christ, by which she should be saved; she hid the Spies, which was a good work; and saith the Apostle *James*, *Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?* Her Faith, which saved her was as the scarlet Thred dipt and dyed in the precious Blood of the Son of God; it was accompanied with good Works, which was an Evidence, Fruit and Effect of her Faith.

So Friends, in short, the false Church is for dividing the Child, that is, for dividing Christ; the false Church saith, Give us Christ without us,

and let the Devil and Sin live within us: Let us continue in Sin, in Vanity, Pride, Luſt and Malice, and let us have a Chriſt without us, though Sin and the Devil live within us: But now the true Church, and all ſincere Chriſtians, they are not for dividing Chriſt, they will have all Chriſt or none; thus will a true and ſound Believer ſay, Let whole Chriſt be my Chriſt and my Saviour, for I need him every way, I am undone without him every way, I am undone if I have not Chriſt in my Heart, and if I have him not in Heaven, I am undone if I have not Chriſt without me, who was wounded for my Tranſgreſſions and bruiſed for my Iniquities, that by his Stripes I might be healed; ſo that every true Chriſtian will ſay, Give me Chriſt or I die, I will receive him every way, both as my King, Prieſt and Prophet, as my Lord and my God.

Now there are ſome that have otherwiſe applied this Type and Figure, they ſay, thoſe that divide the Church do divide the Child (it is true, they do ill that would divide the Church, but to apply this Type to that is not proper) if they make the Church to be the Child, then who is the Mother? Can any Chriſtian be ſaid to be the Mother of the Church? No: But I can give you a Text of Scripture, wherein a Chriſtian is ſaid to be Mother of Chriſt, *Matth.* 12. 49, 50. And our Saviour *ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother and my brethren; for whoſoever ſhall do the will of my father, which is in heaven, the ſame is my brother, ſiſter and mother*; How are Chriſt's Diſciples and true Chriſtians Chriſt's Mother? becauſe

becauſe Chriſt is formed in them. *My little children* (ſaith *Paul* to the *Galatians*) *of whom I travel in birth till Chriſt be formed in you.*

Its worthy of Obſervation, the ſaying of that pious Man *Auſtin*, that lived above Twelve hundred Years ago; and alſo of *Eraſmus*, long after him, If the Virgin *Mary* had not born Chriſt in her Soul as well as in her Body, ſhe had not been ſaved by him; if ſhe had not known and experienc'd the New Birth, and Chriſt being formed in her, he had not been her Saviour. She bare Chriſt in her Soul as well as in her Body, and her Song is, *Luke* 1.46.&c. *My ſoul doth magnifie the Lord, and my ſpirit hath rejoiced in God my Saviour; for he hath regarded the low eſtate of his handmaiden: For behold, from henceforth all Generations ſhall call me bleſſed; for he that is mighty hath done to me great things, and holy is his name, and his mercy is on them that fear him from generation to generation.*

I ſhall in the next place come to ſpeak concerning the bleſſed effects, benefits and priviledges that all true Believers partake of by the Knowledge and Faith of Chriſt Crucified; and not only ſo, but I ſhall ſpeak in the firſt place of the great benefit and priviledge that all Men have through Chriſt Crucified, even Unbelievers and Sinners, the greateſt of Sinners, even thoſe that are unconverted, which are in an unbelieving State and Condition: You will ſay, What is the Benefit that the greateſt Sinners, that the worſt of Sinners receive by Chriſt Crucified? I will tell you what it is; Every Man and Woman in the World have this Benefit by the Death of Chriſt,

Chriſt, they have a Day of Patience, a Day of Mercy and Day of Grace and Salvation extended to them; there is a Day of their Viſitation, wherein the Light from Heaven ſhines into them, making their miſerable and ſinful ſtate and condition known unto them, and diſcovering the goodneſs, grace, mercy and kindneſs of God towards them, who *is not willing that any ſhould periſh, but that all ſhould come to repent*, 2 Pet. 8. 9. There is never a Man or Woman here but may be ſenſible of the Kindneſs, Patience and Long-ſuffering of God towards them, and may make this Confeſſion before the Lord.

Lord, thou haſt born long with me, I muſt acknowledge that thy Patience and Long-Suffering hath been very great towards me, and thy Goodneſs ſhould have led me to Repentance; Lord, I am unworthy of the leaſt of all thy Mercies that thou haſt ſhewn unto me: I ſee many have died in their Sin and Impenitency, but I have enjoyed thy Mercies unto this day, bleſſed be thy Name for ever and ever: O let thy Love conſtrain me to live to thy Praiſe, to live unto Chriſt that died for me, who is able to ſave me to the uttermoſt, and all that come to thee by him.

When the five Kings of the Amorites, Joſh. 10. 5. &c. *gathered themſelves together, and went up, they and all their Hoſts, and encamped before Gibeon, one of the Royal Cities, becauſe it had made Peace with Joſhua, they made War againſt it. And the Men of Gibeon ſent unto Joſhua, ſaying, Slack not thy hand from thy Servants; come up to us quickly, and ſave us, and help us: So Joſhua aſcended from Gil-*

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gal, he and all the People of War with him, and a the mighty Men of Valour. And the Lord ſaid unt Joſhua, Fear them not, for I have delivered them in to thy hand, there ſhall not a Man of them ſtand be fore thee. And the Lord diſcomfited them before Iſ rael, and ſlew them with a great ſlaughter at Gibeon And it came to paſs as they fled from before Iſrael that the Lord caſt down great Stones from Heave upon them, and they were more which died wit Hail ſtones, than they whom the Children of Iſra ſlew with the Sword. Then ſpake Joſhua to the Lor and he ſaid, in the ſight of Iſrael (making Interce ſion to the Lord for them) Sun ſtand thou ſtill upo Gibeon, and thou Moon in the Valley of Ajalon. An the Sun ſtood ſtill, and the Moon ſtayed until the Peo ple had avenged themſelves upon their Enemies. S the Sun ſtood ſtill in the midſt of Heaven, and haſte not to go down about a whole day; and there was day like that before it or after it, that the Lord hear ned to the Voice of a Man, for the Lord fought fo Iſrael. Joſhua's Interceſſion was a Type and Fi gure of our Lords Interceſſion: Had it not bee for the Interceſſion of *Joſhua*, the Sun had gon down and the Enemy prevailed.

So had it not been for the Interceſſion of Chri our Lord, the glorious Light of the everlaſtin Goſpel had not ſhone upon us, the Sun woul have gone down, and not riſen again upon Man kind. It is upon the account of Chriſt's Inter ceſſion for us, that the day of Grace and Salvati on dawneth upon us, and that the day of our Vi ſitation is lengthened out, and continued to us this is the Benefit which we have by Chriſt cruci fied, That Light that ſhines in the Heart, an

discovers sin to us; that which is as a little Grain of Mustard-seed, that conflicts with sin, and causeth an aking of Heart, and a mournful sense of Sin in us, is given us by and through Christ crucified; *For I determined not to know any thing among you, save Christ, and him Crucified,* saith the Apostle. I determined not to shew any Skill in any thing but this; this faithful Minister of the Gospel, *Paul,* was not wanting to preach Christ crucified, as sufficiently appears in his Epistles: He preached Christ without and within, his outward & inward Appearance, 2*Cor.* 13.3. &c. How did the Apostle preach the Inward Appearance of Christ? *Since ye seek a Proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For tho' he was Crucified through weakness, yet he liveth by the Power of God. Examine your selves whether ye be in the Faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates;* or, according to a better Translation, *except you be disapproved or without a Proof?* The Apostle preached Christ within as the effect of Christ without; as the Injoyment of God and the holy Spirit within is all the effect, consequence and product of Christ without, of Christs Death and Sufferings. *And Christ being found in fashion as a Man* (saith *Paul*) Phil. 2. 8, 9. *He humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a Name above every Name.*

Let none think it strange if I say that the Injoyment of Christ within, the Indwelling of Christ in the Hearts of Believers, is the effect of

Christ without, of Christ crucified, of his Death Resurrection and Ascension into Heaven.

How prove you that, some will say? *David* thus propheſied of Christ, *Psal.* 68. 18. *Thou hast ascended on high, thou hast led Captivity Captive; thou hast received Gifts for Men, yea, for the Rebellious also, that the Lord God might dwell among them*; it might be better translated, *That the Lord might inhabit them.* When the Prophets propheſied of theſe things, they ſpake as if they had been paſt, to denote the certainty of them, *Iſa.* 9. 6. &c. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders*; *and his Name ſhall be called Wonderful, Counſellor, The Mighty God, The Everlaſting Father, the Prince of Peace*; So *thou haſt aſcended on high, thou haſt led Captivity Captive:* He ſpeaks as if it had been then paſt, which was accompliſhed many hundred Years after. That God might inhabit them; O this Inhabitation, this Indwelling of God in the Heart! what a Priviledge is it; If you would feel God dwelling in your Hearts then look unto Christ crucified, look to the Pipe, Channel and Conduit through which we have the Injoyment of God.

I would have none of you think that we are more obliged to Christ than to God the Father, for this Divine Bleſſing that is given to us, that we have the fruition of the Divine Preſence, and that God doth inhabit and dwell in us; this is a Priviledge that we have equally from every one of the bleſſed Three in Heaven, the Father, the Word and the Spirit, 1 *John* 5. 7, 8. *There are three that bear Record in Heaven, the Father, the*

Word

Word and the Holy Ghoſt, and theſe three are one. And there are Three that bear witneſs in Earth, the Spirit, the Water and the Blood, and theſe three agree in one. What Water and Blood is this? The Water that ſtreamed out of the ſide of our bleſſed Lord, and the Blood that flowed from his ſide when it was pierced with the Spear, are witneſs of the Fathers Love, and of the Sons Love and Spirits Love. The Love of the Father, the Grace of the Son, and Communion of the Spirit are not divided, 2 *Cor.* 13. 14. *The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the holy Ghoſt be with you all,* Amen, ſaith the Apoſtle in the Cloſe of his Epiſtle. And ſaith the Apoſtle *John, That which we have ſeen and heard declare we unto you, that ye alſo may Fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.* And we have alſo Fellowſhip with the Holy Ghoſt, and this is through Chriſt crucified. If Chriſt had not come into the World and died for us, and ſhed his precious Blood for our Redemption; if he had not riſen again, and aſcended into Heaven as our Mediator and Interceſſor, we could never have been reconciled to God, nor enjoyed Communion with him. We have Communion with the Father, Son and Spirit, through the meritorious ſufferings and obedience of Chriſt crucified, that is the Channel and Conduit by which this Priviledge is conveyed to us. Let me put you in mind of a Type in the old Teſtament, which may ſerve to illuſtrate this Doctrine. We read in the Book of *Judges*, Judg. 14. 8. of a

Lion that *Sampſon* ſlew; what was written of old time was written for our Learning and Inſtruction, as *Sampſon* ſaid in his Riddle, *Out of the Eater came forth Meat, and out of the Strong came forth Sweetneſs.* So a Chriſtian can ſay concerning Chriſt crucified, I have found Hony in the ſame Lion of the Tribe of *Judah*, I have found Life to my Soul in Chriſt crucified. It is the Lion that is ſlain, the Lion that we have ſlain and crucified by our ſins; our ſins did make it more painful and grievous to his Soul than the Crown of Thorns, and the Iron Nails and the Spear that pierced him was to his tender Body at his Crucifixion.

Now when we return to this ſlain Lion, when we come to Chriſt crucified, we may find Hony in him, ſweetneſs and comfort, and life to our Souls: If we would have Life we may receive it from him, we may come to him, we may drink of the Water of Life freely, we may have it abundantly in him; come then every one of you unto Chriſt, that you may receive the Water of Life and this heavenly Hony. This is as great a Riddle and Myſtery unto many, as *Sampſon*'s Riddle was to the *Philiſtins*, *Out of the Eater came forth Meat, and out of the Strong came forth Sweetneſs.* The *Philiſtins* were put to it, and could not underſtand *Sampſon*'s Riddle; ſo carnal and worldly Men cannot underſtand how we find Hony, Sweetneſs and Comfort in a crucified Chriſt; that pardoning Mercy and Forgiveneſs that is vouchſafed to Believers, is ſweeter than the Hony or the Hony-Comb

Comb; O how sweet is it when God speaks Peace to distressed and troubled Souls, and lifts up the Light of his Countenance, and saith, Let not your Hearts be troubled, take Courage, I have forgiven your sins in the Blood of my dear *Son* that died for you, and I will be a *God* of salvation to you, I will blot out your Iniquities for my Name sake, and my *Sons* sake, and will remember your sins no more. And *Sampson* was a Type of our Lord Jesus Christ, in that he slew more at his Death than in his whole Life. Christ obtained greater Victory at his Death over the Powers of Darkness, and over the Devil, than when he was tempted of the Devil in the Wilderness, and vanquished his Temptations. *Sampson* slew many of his Enemies before, but most at his Death. So Christ at his Death spoiled Principalities and Powers, he made a *Shew* of them openly, and died triumphing over them.

But more particularly, I shall speak a few Words briefly of the particular Benefits that Believers have by the Knowledg and Faith of Christ crucified.

1. The first great Benefit they have is true Repentance, *Gospel* Repentance and *Sanctification*, they are sanctified through Christ's Death, which *Sanctification* consists of two parts, Mortification unto *Sin* and unto the Lusts and Vanities of the World, and Vivification and quickening unto Righteousness; to be dead unto sin and crucified to the World, and the World crucified to us, to be crucified with Christ, to be Dead to the World, to the Lusts of the Flesh, the Lust of the Eyes and Pride of Life; all this we have through

through the Knowledge and Faith of Christ crucified. Many talk of Regeneration and Preach the Necessity of it, which is indeed necessary to be preached; but will it avail, if you should hear never so much of the absolute need of Regeneration preached to you, if ye be not told how you should come by it, and have experience of it? It is necessary to know how we may attain the new Birth, and be Regenerate and Born again. You must believe in the Lord Jesus Christ, even Christ crucified, and this Faith must be wrought in you, by the same mighty Power that rais'd Christ from the Dead. *Sanctification* consists in Mortification of sin, a death unto sin, and a quickning unto Righteousness, and loving *God* above all, and walking in the Light of the Lord; the Mystery of Christ crucified must be opened to us by his Light in our Hearts, and the Design of *God* in sending his Son into the World to die for us, that we might be justified freely by his *Grace*, and sanctified by his *Spirit*, and made meet for the Inheritance among the *Saints* in Light. All that are Regenerated and partake of the new Birth, they have their Hearts changed from the love of *Sin*, and the love of the World, the love of the Pleasures, Profits and Honours of it, and are made sensible of the love of *God* in Christ Jesus. The Light within opens and reveals this to us, and persuades us of this great Truth; but gives not the first manifestation of it, the first ministration of it is too low to give the discovery of it, the Lords Light in our Hearts is gradual; There is a discovery of our need of Christ, and that we

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are under God's Wrath and Curſe, this is removed by him upon whom God hath laid Help, even the Lord Jeſus Chriſt, who is mighty to ſave, and to ſave to the utmoſt all that come to God by him, *He that believeth not in him is condemned already, and the wrath of God abides upon him*, hangs over his Head like the ſharp point of a naked Sword, that is ready to drop down upon him every Moment; That this ſharp-pointed Sword that hangs over his Head, as it were by a Hair or ſmall Thred, doth not fall down upon him, it is wholly upon the accouut of the Patience, Forbearance and Long-ſuffering of God extended to him for Chriſt's ſake.

Friends, this Teſtimony did ariſe in my Heart to declare what is the ſenſe of my Soul, though with a ſtammering Tongue, and I ſpeak to you what God hath opened unto me: I pray to the Lord, whoſe I am and whom I ſerve, that you may underſtand this great Myſtery of Chriſt Crucified, and that the Lord will be pleaſed to make it evident by the demonſtration of his Spirit, to every one of you in your own particulars.

You know, my Friends, a Man that is an Artiſt, an excellent Painter that would draw to the Life the Picture of a King, he had need to look on the King's Face, that he may draw his Picture with all his lively Features and Lineaments exactly; ſo I ſay, if we would have the lively Image and Portraiture of Chriſt Crucified drawn upon our Souls, we muſt look to Chriſt by Faith, and be workers together with God and with the Spirit of Chriſt in our own Heart; then we ſhall have the Picture of Chriſt Crucified ſtampt and impreſt

impreſt upon us. This is the New Birth, when Chriſt is formed in us, when we have the Impreſs and lively Image and Pourtraiture of Chriſt upon our Souls. A Painter that would draw the lively Image and Picture of a Prince upon a Table or a Board, he will look often and earneſtly on his Face, that he may draw it accurately and to the Life; ſo if we deſire to have the Image and Portraiture of Chriſt drawn to the Life upon our Souls (which is the effect of the New Birth) we muſt look upon him by Faith, and meditate upon him; our thoughts upon him muſt be ſolemn and and frequent, we muſt meditate much by the help of his Spirit, upon Chriſt Crucified, upon his Pains and Sufferings, Wounds and Sorrows, Pangs and Agonies, and manifold Afflictions, and his great Love and Vertues; then we ſhall have the Image and Picture of our Dying Redeemer impreſt upon us, and feel the Conſtraints of his Love, engaging us to love him and live unto him, who hath loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God, and his Father, to him be Glory and Dominion for ever and ever, *Amen.*

We read of *Jacob*'s Policy, *Gen.* 30. 37. &c. his great Art and Skill, whereby he made himſelf rich, and increaſed his Flocks when he dwelt with *Laban*, *And Jacob took him rods of green poplar, and of the hazel and cheſnut tree; and pill'd white ſtrakes in them, and made the white appear which was in the rods: And he ſet the rods before the flocks in the gutters and watering troughs, when the flocks came to drink, that they ſhould conceive; and the flocks*

conceived before the rods, and brought forth cattle ring-ſtreaked, ſpeckled and ſpotted. And it came to paſs when the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, but when the cattle were feeble, he put them not in, ſo the feebler cattle were Labans, and the ſtronger were Jacob's.

Now that we may bring forth the Image and Likeneſs of Chriſt, let us look upon him and behold his heavenly Vertues and Graces, that we may bring forth the like Vertues, when we come to drink of thoſe living Waters, the Waters of Life, and behold him with an Eye of Faith, we ſhall find the Graces and Vertues of Chriſt impreſt upon us by the holy Spirit, and the living Image and Picture of the Crucified Saviour drawn upon our Souls.

But I ſhall leave this matter at preſent and wait till God ſhall be pleaſed to give me a further opportunity for the fuller opening of it, and the Tongue of the Learned to ſpeak a Word in Season.

Secondly, Another great Benefit that is peculiar to Believers, which they receive by the Knowledge and Faith of Chriſt Crucified, is Pardon of Sin; none have forgiveneſs of Sin but in and through him; they that hope for Pardon and Remiſſion of Sin without the Faith and Knowledg of Chriſt Crucified, are like one in a Dream, That he is at a Feaſt, refreſhed and ſatisfied, and being hungry is filled with good things, but when he awakes his Soul is empty, *Iſa.* 53. The Lord pardoneth Sin, and juſtifies Sinners by the Faith and Knowledge of Chriſt Crucified, as the Pro-

phet tells us, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied; by his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their iniquities. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* The deadly Diſeaſe of Sin and the Contagion of it is healed and removed by the Wounds and Sufferings of Chriſt, that was crucified for us, and by the Faith and Knowledg thereof we are pardon'd and juſtified: A great part of Juſtification conſiſts in Pardon and Forgiveneſs of Sin; when our Sins are forgiven we are then juſtified, and no more under Condemnation. God is now reconciled and at Peace with the Soul, by and through the knowledge and Faith of Chriſt Crucified. Chriſt left the Legacy of Peace to his Diſciples, and to all that ſhall believe on him, to the end of the World, *Joh.* 14.27,&c. *Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid.*

When we have Remiſſion of Sin, and this Peace that Chriſt giveth us as a Legacy, we ſhall be in the Favour of God, and may rejoice and ſing with the Prophet, *Iſa.* 12. 1. *O Lord, I will praiſe thee, for though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.* Rom. 5. 1. *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt*; All our Peace with God flows from Chriſt Crucified, from his Death, Sufferings and Sacrifice upon the Cross for us; other Foundations of true Peace can no man lay: Chriſt Crucified, Chriſt as God-man

the Foundation of a Believers Peace; no Peace with God but by his meritorious Sufferings and Obedience, and Sacrifice to God for us, *Eph.*5.2. Christ *hath loved us* (saith the Apostle) *and given himself for us an offering and a sacrifice to God for a sweet-smelling savour.*

I know by experience, when I have this Peace in my Heart, which flows from Christ Crucified, the Blood of his Cross, I have great Ease under all Troubles, and Joy unspeakable and full of Glory: This is that which will only stand us in stead in the great Day of Account; that which is the solid Foundation of our Peace will be found to be this, that we have fled to God's Mercy in Christ, the Man Christ, who is both God and Man: This Man that will be a hiding-place to us, and as the shadow of a great Rock in a weary Land; If we be hid in the Clefts of this Rock, we shall be safe in that Day, when the Wrath of God shall be revealed from Heaven against all Ungodliness and Unrighteousness of Men, and those that hold the Truth in Unrighteousness.

If you would be safe in the Day of the Revelation of God's Righteous Judgment, fly for Refuge unto Christ Crucified, get into the Clefts of this Rock of our Salvation, and by Faith take Sanctuary in him: It must be a living Faith, that Faith that is wrought by the mighty Power of God, which raised our Lord Jesus Christ from the Dead, and which is accompanied with Resurrection of Life and new Obedience.

Thirdly, Another Benefit Believers have by the Knowledge and Faith of Christ Crucified is, the *Spirit of adoption, whereby they cry, Abba, Father;*

ther; when we can come to God as a Father, with a filial Fear and humble Confidence, as Children to an indulgent Father. This Benefit we have by the Knowledge of Chriſt Crucified, that we may come with a holy boldneſs to the Throne of Grace, and call God Father, *Who hath promiſed to give his holy ſpirit to them that ask him* in the Name and for the ſake of Jeſus Chriſt, the great Mediator, who is at God's right-hand and lives for ever to make Interceſſion for us.

Fourthly and laſtly, another great Benefit which we have by the Knowledge and Faith of Chriſt Crucified is this, We have a ſure and firm Hope of a bleſſed Reſurrection unto Life Eternal; everlaſting Bleſſedneſs and Felicity in the Life to come, to be glorified with Chriſt, and have our Bodies raiſed and made like unto his glorious Body; yet we ſhall be ſhort of him, inferior to him, as much as the Members are ſhort of the Head; and as one Star differs from another Star in Glory, ſo at the Reſurrection of the Dead, the greater degrees of Sanctification any have attained unto, the more they ſhall ſhine in the heavenly Glory: Therefore it was not for nothing that the Apoſtle ſaid, *determined not to know any thing among you, ſave Jeſus Chriſt and him crucified; if we ſuffer with him we ſhall reign with him: I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, that I may know him and the power of his Reſurrection and the fellowſhip of his ſufferings, being made conformable unto his death.* If we be made like to Chriſt in Holineſs, we ſhall be made like him in Glory. We know the King, both by his own Face and alſo by the King's Picture drawn

drawn upon Gold or Silver, or any other Metal; ſo we know Chriſt Crucified both by beholding him with the Eye of Faith, as his own Light in our Hearts revealeth him to us, and alſo when we have his Pourtraiture and heavenly Image drawn upon our ſelves, and are made conformable to his Death by dying unto Sin; and let us imitate the Life of Chriſt, as we expect Benefit by his Death; If we ſuffer for him and with him on Earth we ſhall reign with him in Heaven: *For hereunto we are called,* ſaith the Apoſtle, 1 *Pet.* 2. 21, &c. *becauſe Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps, who did no ſin, neither was guile found in his mouth; who when he was reviled reviled not again, when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly, who his own ſelf bare our ſins in his own body on the tree, that we being dead unto ſin ſhould live unto righteouſneſs, by whoſe ſtripes we are healed.*

A SERMON Preached, *July* 11th 1694.

2 COR. v. 11.

Knowing therefore the terror of the Lord, we perſuade men.

THE Words in the Text, *the terror of the Lord,* may be well tranſlated, *the fear of the Lord*; now that which ſerv'd to beget this Fear of the Lord in him, is that which the Apoſtle tells us

us in the foregoing Verſe, *For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* This is that which ſerveth to beget in us the Fear of the Lord, the Faith of this, the Perſuaſion of this; the Spirit of Truth worketh it in our Hearts, partly by the Miniſtry of Preaching, and partly by Reading the Holy Scriptures. It was the manner of the Apoſtle *Paul*, and of other of the Apoſtles of our Lord, to preach concerning Judgment to come, that ſolemn Day of Judgment that is to come; this is ſeaſonable Doctrine to be preach'd and very neceſſary.

We find that *Paul* uſed this manner of Preaching before *Felix*, the Governour of the Country, and it is recorded, *Acts* 24. 25. *As Paul reaſoned of righteouſneſs, temperance and judgment to come, Felix trembled*; his Preaching had this effect, and influence upon him, that he was in fear; yet we do not find that *Felix* was converted; he was reached by the powerful Sermon and Declaration; he felt a dread and terror to come upon him, as many may do, and yet Converſion may not be wrought: *Paul* preached and reaſoned concerning Righteouſneſs, Temperance and Judgment to come. Concerning Temperance, that God requires it of all Men and Women, great and ſmall, high and low, a temperate ſober and righteous Life, for *God hath appointed a day, wherein he will judge the world, by the man Chriſt Jeſus*; all that have lived an intemperate Life, an unrighteous and ungodly Life, they ſhall be brought to Judgment, and give an account, and ſuffer puniſh-

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ment for their Intemperance, and for the ungodly Life which they have lived, if they repent not; *Knowing therefore the terror of the Lord, we persuade men.*

It is not bare hearing the Judgment to come preach'd that will profit us, though in never such Words of Eloquence, except the Spirit of the Lord do accompany and go along with the Preacher and the Doctrine preach'd: Let a Minister preach never so true and sound Doctrine, yet if God's Spirit go not along with it, it will not profit the hearers; such who are duly qualified and fitter for the Work; that are Ministers not of the Letter only but of the Spirit, that are qualified for the Ministry by a Work of the Spirit of the Lord upon their Hearts, and know the Divine Call and the Motion of God's blessed Spirit upon their Souls, they have a Constraint laid upon them to preach the Gospel, they have not these desires of worldly Riches and Advantages which are Motives to others, but they can say with the Apostle, *Knowing therefore the terror of the Lord, we persuade men.*

At the 14th Verse of this Chapter the Apostle speaks of the Love of Christ, as a constraint upon him, *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.* I say, it is a profitable and edifying Ministry, to preach to People both Fear and Love, the Dread, Terror and Aw of the Lord, and also the Love of Christ, for both are requisite and necessary to every

every true Christian, Man and Woman, both are necessary, to fear the Lord, to be a fearer not only of God but of Christ also, he is the due and proper Object of our Fear, of our holy Aw, Reverence and Dread, even the Man Christ Jesus; because God hath appointed him to be Judge of all the World, both Quick and Dead, saith the Apostle, *God hath appointed a day, wherein he will judge the world in righteousness, by the man Christ Jesus, whereof he hath given us assurance, in that he hath raised him from the dead. All judgment is commited unto me*, saith Christ; *the Father judgeth no man, but hath committed all judgment to the Son.* So that at the great Day of Assize, God the Father will have all Mankind, that have been and shall be, from *Adam* to the end of the World, to appear before the Tribunal of Christ: O, that will be a Day of great Solemnity! A great Day indeed.

Therefore, I say, Fear, Reverence and an holy Aw is a Duty that belongs to all, with respect to our Lord Jesus Christ; but Love is necessary too: And although the Scripture saith, that *perfect love casts out fear*, yet there is a Fear that is well consistent with perfect Love, and there is a Fear that perfect Love is not consistent with, and that is slavish Fear, such a Fear as a Slave bears towards his Master; he serveth him out of Fear, Fear of Punishment and Correction: Perfect Love casteth out this Fear, but perfect Love casteth not out filial Fear and child-like Fear; no, Christ hath commanded that, and he hath not only commanded it, but he worketh it in the Hearts of his People; *I will put my fear into their hearts, that they shall not depart from me*: This is a Gospel Pro-

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mise, and Christ hath likewise enjoyned and commanded it in the Gospel, *Matt.* 10. 28. *And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.*

This filial Fear is necessary to every Man and Woman, upon account of the great Day of Judgment, when the Spirit that accompanies the Preaching of the Gospel doth work it in their Hearts, *Joh.* 16. 7, &c. Our Saviour promised, That he would send his Spirit to his Disciples, *Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I depart I will send him to you: And when he is come he will convince the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go unto the father, and ye see me no more,* or as it may be better translated, *ye shall not see me as yet*; for every Eye shall see Christ, and every Ear shall hear him. All shall see Christ and appear before his Judgment Seat, and they shall hear him pronounce the Sentence, either of *Come ye blessed*, or, *Depart ye Cursed.* The Spirit of Christ shall not only convince the World of Sin and of Righteousness, but of Judgment; not only of Judgment here, that is due to sin and Transgression, but shall convince the World of Judgment that is to come, of the Day of Judgment. Any thing of Judgment that the wicked feel in this World, is but an earnest of the dreadful Judgment, Vengeance and Wrath that is to come. And the Peace, Comfort and heavenly Joy that a godly Man feels in his Soul in this

World, it is a Pledge and Earneſt of that Joy that is to come.

Now as Fear is good, Love and Fear is better: two things are better than one: Obſerve, the true Love and Fear of God always go together; they are like the Chariot-wheels of *Aminadab* (that is, of a willing People:) I may ſay holy Fear and holy Love, the Fear of God and the Love of God, holy Fear towards God and towards Chriſt, and pure and holy Love, they are as Chariot-wheels, they are as neceſſary to make the Soul walk, go and run in the ways of God's Commandments, as Wheels are neceſſary to the Chariot.

I ſhall next ſpeak ſomething of this Holy Love.

The Love of Chriſt conſtraineth us, ſaith our Tranſlation. A Learned Man tranſlates it according to the Greek, *The Love of Chriſt poſſeſſeth us wholly.* What is this Love grounded upon? What is the Motive of this Love? What is the Means and Inſtrument that God makes uſe of to beget this Love of Chriſt in the Heart of a true Believer? Saith the Apoſtle, *Becauſe we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again.* This is the great Inſtrument that God Almighty is pleaſed to make uſe of to beget this Love in the Hearts of his People. He giveth them a ſound Perſuaſion of this Goſpel Truth, That Chriſt died for them, that Chriſt *taſted Death for every Man.* It pleaſes the Lord, in his ordinary way of working and dealing with the Hearts of Men and Women, to work upon them

them as rational Creatures, as they are endued with that meaſure of Underſtanding which God hath given unto them. God hath given to every one a Faculty of Underſtanding; and notwithſtanding Mans Fall, his Fall into ſin, the Power of ſin hath not altogether taken away the Faculty of Underſtanding, for that yet remains; tho' Satan hath darkned our Underſtandings, yet there is remaining ſtill an Underſtanding in Men and Women, and the Lord worketh upon it, and with the Shinings of his heavenly Light, and with the Workings of his Spirit, he enlightens the Underſtandings of Men and Women, ſome more and ſome leſs; God doth not work upon them as Stocks and Blocks, but as Rational Creatures and Intellectual Beings; he worketh upon their Underſtandings with reaſonable Motives and Inducements to perſuade them to their Duty.

There are two great Motives to perſuade us to ſerve the Lord; one is, that we muſt all appear before Chriſts Tribunal. This Conſideration ought to work Fear upon us: The ſecond Motive is Love, and this is wrought in us by Hearing, Reading, Conſideration and Meditation, and by underſtanding and believing that Chriſt died for us: *The Love of Chriſt conſtrains us; becauſe we thus judge, that if one died for all, then were all dead.* Divers times the Lord hath been pleaſed to open this to me in my moſt ſerious Thoughts; that ſervice and Uſe that the Mouth and the Stomach hath in a Mans Body to his Heart, and inward Parts and Bowels, and to the whole Body, that Uſe and Service the Underſtanding the Capacities,

Powers and Faculties of our reaſonable Souls have unto us; as Meat cannot nouriſh the Body unleſs the Stomach digeſt it. All Digeſtion is from the Stomach, thence the Meat goes into the Bowels, and ſo nouriſheth the whole Body of Man. So it is with our ſpiritual Food, the Nouriſhment that the Soul receives from it, is by the Underſtanding; and from the Underſtanding it is conveyed to the Will and Affections. It is carried to the Love, Deſire, and other Affections of the Soul.

Therefore, unleſs we have ſome knowledge of God and of his Mercies, and Favours and Bleſſings, we cannot love God; and unleſs we have underſtanding of the Reaſons and Arguments for which we are to love God, we cannot rightly love him. According to the Meaſure and Proportion of Underſtanding that the Lord giveth to us, accordingly we love him. I am not ſpeaking of humane literal Knowledg and Underſtanding, I do not now ſpeak of School Knowledge and the Knowledge of Arts and Sciences, for I can ſay with the Apoſtle *Paul*, *I count all this but Loſs and Dung to me in compariſon of this divine Knowledge which it hath pleaſed the Lord to give unto my Soul.* For God who commandeth the Light to ſhine out of Darkneſs, hath ſhined into my Heart, and hath given me the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt. And I count all things but Loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the Loſs of all things, and do count them but Dung that I may win Chriſt, and be found in him, not having mine own Righteouſneſs. Friends,

Friends, I would have you next take notice of the words of the Apoſtle, *becauſe we thus judge, That if one died for all, then were all dead.* This place of Scripture affords an excellent Proof, Argument and Demonſtration againſt them that ſay, Chriſt died not for all, but only for ſome, or the leſs part of Mankind. This Proof the cannot get over. I would ask them, of what extent is that *All*, where the Apoſtle ſaith, *If one died for all then were all dead.* Were it but a part of Mankind that came under the Curſe and the Sentence of Death? It is ſaid expreſly, *Gen.* 2. 17. *But of the Tree of Knowledge of Good and Evil, thou ſhalt not eat of it, for in the day that thou eateſt thereof thou ſhalt die the Death, thou ſhalt ſurely die. And the Wages of Sin is Death* (ſaith the Apoſtle *Paul*). *And as in* Adam *all died, ſo in Chriſt ſhall all be made alive.* The Death threatned to *Adam* was Temporal and Spiritual, Death both of Soul and Body. So that it is generally granted, that not only a part of Mankind came under the Sentence of Death, but all Mankind came under it, for that all have ſinned. So God in his great Love hath provided a Redeemer, and a Ranſom to redeem us all, and quicken us, and to give us Life in a moſt wonderful way, even by the Death of his dear Son; to redeem us from Death, and bring us back to Life again.

O the wonderful way of the Lord! O the Aſtoniſhing Mercy and Love of God, the admirable Power, Wiſdom and Juſtice of God! All theſe divine Attributes and Perfections ſhine forth glorioufly in the death of Chriſt, I am never weary of Thinking and Meditating of it. As I would

would be never weary of Speaking and Preaching, ſo I would have none weary of Hearing of it. That the God of Love ſhould deliver us from Eternal Death, and reſtore us to Life by the Death of his dear Son, and by means *of his death ſhould deſtroy him that had the Power of Death, that is, the Devil*, and bring us back again to Life; therefore it is that Chriſt died for all, becauſe all were dead. The Sentence of Death paſſed upon all; Death as a Leproſy and Sore hath gone over all: God in his wonderful Mercy hath provided a Plaiſter as broad as the Sore. The Diſeaſe and Contagion hath gone over all; ſo Chriſt is an Univerſal Remedy for an Univerſal Diſeaſe. Such is the largeneſs and extent of Gods Love, that he hath given Chriſt as an Univerſal Remedy for an Univerſal Diſeaſe.

Let me entreat you to get a true Belief of the extent of Chriſt's Death, that this Belief may live in your Hearts; *Out of the abundance of the Heart the Mouth ſpeaks.* Whoever they be that have a living Belief of Chriſt's Love in dying for us, and of the Love of the Father in giving him to us, out of the abundance of their Hearts, their Mouths will ſpeak of it, not only in Publick Meetings and Aſſemblies, but alſo in their Families and in their ordinary Communications; we ſhall admire the Love of God that *ſo loved the World as to give his only begotten Son to die for us*, and admire the love of Chriſt that ſuffered a painful and an ignominious Death, the Death of the Croſs for us; he was wounded for our Tranſgreſſions, and bruiſed for our Iniquities, that by his Stripes we might be healed.

Many

Many have an historical and literal Belief of this, but I pray you wait upon the Lord, and be earnest in Prayer for a devout and pious Belief of it, that you may feel the Power of Gods Love, and that the Love of Christ may constrain you, and that this Love may possess you wholly.

Now that you may feel the powerful Constraint of this Love, I will tell you one great Benefit of it, for all the blessed Benefits and Advantages of it the Tongue of Man cannot express. One great Benefit of the Love of Christ is this, It will not be difficult to you to live to him, that died for you: If a King's Son should ransome a great many Slaves out of *Turky*, they would say, It is easy to serve this King's Son, so merciful a Prince, that hath so liberally extended his Favour and Kindness to us, those that are redeemed at so great a Ransom and Price, no Service would seem hard or grievous to them; so the Service of the Lord's redeemed People should be sweet and pleasant as well as easy to them which he hath ransomed at so great and dear a Price, *not with corruptible things, as silver and gold, but with the most precious blood of his dear Son:* None of his Commandments should be grievous to them; it is the Spirit of the Lord Jesus that quickeneth us, and makes all our Duties to be easy, pleasant and delightful to us; it is as the Chariot Wheels to the Soul, and it is as Oil to the Chariot Wheels; it makes the Soul to walk cheerfully and run gladly and joyfully in the ways of God's Commandments.

Wherefore (saith the Apostle) *henceforth know we no man after the flesh: Yea though we have known Christ after the flesh, yet now henceforth know we*

him

him no more; therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new. It hathbeen my desire to open these Words, because many do misunderstand this Place of Scripture; now, to remove the Misunderstanding and Ignorance that may be upon the Minds of many, tho' I charge none here with it, I say a Mistake may be in the Minds of some, that are short in their Understandings; that say that *Paul* by these Words rejects all Knowledg of Christ, as he came in the Flesh, and all respect to what Christ hath done and suffered for us in the Flesh; no such matter, the very foregoing Words are a sufficient Proof, Argument and Demonstration of the contrary, and do strongly refute this Error and false Gloss upon the Words, as if *Paul* had renounced all knowledg of what Christ had done and suffered for him and for all God's People; Then he would not have said, The Love of Christ constrained him: He takes notice of the Death of Christ, and makes that the great inducement of his Love to Christ, because Christ died for him; as if he had said, God hath made it to me the greatest Motive and Inducement to love my dear Saviour and Redeemer, and to love my heavenly Father. This is the greatest motive to love God that ever I had known, that God hath given Jesus Christ his only begotten Son to die for me.

This now is the true Sense of the Apostle's Words, *Though we have known Christ after the flesh, yet now henceforth know we him no more, therefore if any man be in Christ, he is a new creature*; all Faith that we can have either of Man,

Man Christ, or of the divine Nature, all the Knowledg we have of any divine Thing or Mystery, except we feel it doth sanctifie us and make us new Creatures, it will not profit us.

Henceforth know we no man after the flesh, yea tho' we have known Christ after the flesh, yet now henceforth know we him no more: It is not to be understood of Christ's Flesh, but of a fleshly Mind, that is the knowledg of a carnal Mind, which is judging after the Flesh, not after the the Spirit, *for to be carnally minded is death, but to be spiritually minded is life and peace.* Let not your Knowledg of Christ be after the Flesh, but after the Spirit; rest not upon a bare external knowledg of God and Christ, or of any divine things or Matters, the things that we have heard by a fleshly Ear, or seen by a fleshly Eye.

You may receive a great deal of Knowledg, bare external Knowledg, by reading the Scriptures and other good Books; but if your own Knowledg have not a deeper ground, an inward ground, it is to be rejected as a fleshly Knowledg; your knowledg of Christ and of what he did and suffered for us on Earth, and is doing for us in Heaven, as our powerful and prevailing Intercessor with the Father, must have a deeper Fountain and Spring than what comes by an outward, fleshly Ear, by a fleshly Eye, or by fleshly Thoughts or fleshly Reasonings and Imaginations of a Man or Woman; that is the Knowledg of Christ's Death and Sufferings that is spiritual, when the Spirit of God giveth it, and opens the mystery of it in the Light; and when God opens the Understanding by the Finger of his blessed Spirit,

that we ſee not only God's Love and Mercy exalted in his giving his Son to die for us, but ſo God's Juſtice is magnified and his Wiſdom Power, Holineſs and Truth; God hath *ſet forth his ſon to be a propitiation, through faith, in his blood to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God to declare, ſay at this time, his righteouſneſs, that he might be juſt and the juſtifier of him that believeth in Jeſus.* And the Power of God is moſt of all declared when God worketh ſuch a great Work by ſuch weak means as the Death of his dear Son.

Though Chriſt Crucified be fooliſhneſs to the World, yet to them that believe Chriſt is the Power of God and the Wiſdom of God; *We preach Chriſt crucified*, ſaith the Apoſtle, *unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs*; but unto them *which are called, both Jews and Greeks, Chriſt the power of God and the wiſdom of God, becauſe the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men.*

If the Lord will be pleaſed to open theſe things to you, it will make the Preaching of Chriſt Crucified, his meritorious Death and Sufferings, and the Benefits flowing thence ſavory and ſweet to you, and as a joyful Sound and pleaſant Melody to your Ears; you will never be weary in hearing it; It will be a Burthen to none, uneaſy to none to hear Chriſt Crucified preached, by thoſe that do it by the Help and Aſſiſtance of the Holy Spirit, which I hope I do and ſhall do. I hope the holy Fear and Dread of the Lord ſhall ſo poſſeſs me, that I ſhall be afraid to preach any thing relating to Chriſt, but as I find and feel in ſome meaſure his holy and bleſſed Spirit to aſſiſt me.

His Prayer after Sermon.

BLeſſed Lord God Almighty, who art the high and lofty One that inhabiteſt Eternity, and dwelleſt in the high and lofty Place; Heaven is thy Throne, and the Earth is thy Footſtool. O Lord, the Heavens, nor the Heaven of Heavens cannot contain thee, nor thy Greatneſs and Glory; and yet, O Lord, thou art graciouſly pleaſed to condeſcend in thy tender Love and Mercy, and to appear on the behalf of thy poor People that tremble at thy Word, that are meek and lowly, and humble before thee, and that are of a broken and contrite Spirit. Lord, thou dwelleſt with ſuch, and art preſent with ſuch, and takeſt up thy Abode and Habitation in ſuch; and thou ſaidſt, Here I delight to dwell, this is my Habitation, for I have deſired it; thou takeſt Pleaſure to walk among thy People, and to dwell in them. Glorious and powerful Lord our God, thy indwelling Preſence is felt and ſeen, and witneſſed this Day in the Hearts of a Remnant. O that thou wouldſt be pleaſed to encreaſe them, and add to their Number! O bleſſed be thy great and holy Name! Divers have been Witneſſes of thy Faithfulneſs, and of the performance of thy gracious Promiſe, who haſt ſaid, That thou wilt dwell in thy People and walk in them. Lord, thou art pleaſed to condeſcend ſo low as to dwell in our Hearts, but we confeſs with the Centurion, that we are not worthy that thou ſhouldſt come under our Roof: We are not worthy of ſuch a bleſſed Gueſt, not worthy of ſuch an Inmate, that thou ſhouldſt vouchſafe to dwell in our Hearts. But ſo

it is, O Father, Lord of Heaven and Earth, be-
cauſe it pleaſed thee; Lord, it is thy free and unde-
ſerved Love, that through the Son of thy Love, th
Lord Jeſus Chriſt, thou haſt beſtowed upon us
bleſſed be thy Name, that thou haſt given thy dea
and well-beloved Son to take our Nature and Sin
upon him, that he might die for us, and be wound
ed for our Tranſgreſſions, bruiſed for our Iniqui
ties, and have the Chaſtiſement of our Peace up
on him, that by his Stripes we might be healed
My Soul is ſenſible of it, and feels it as this time
O the healing, cleanſing Vertue that comes from
the dear Son of thy Love, that took upon him th
Sins of the whole World. O bleſſed be thy Name
Thou haſt cauſed the Souls of a Remnant togethe
with my Soul, to feel a healing Vertue flow from
Chriſt, as the Woman in the Goſpel that had a
Iſſue of Blood, found healing Vertue flow from th
Lord Jeſus Chriſt, when ſhe touched the Hem o
his Garment, which cured her diſeaſed Body.
bleſſed Lord Jeſus, thou haſt cauſed us to feel th
healing Vertue which comes from thee! O the
crucified Saviour that died for us! O Lamb of G
that waſt ſlain to become a Sacrifice for us! Tho
haſt redeemed us to God by thy Blood out of ev
ry Kindred and Tongue, and People and Natio
that we might be a royal Prieſthood, a holy N
tion, a peculiar People, to ſhew forth thy Prai
O bleſſed be thy Name for the ſenſe of thy goo
Preſence! Thy bleſſed Preſence hath been manif
ſted this day to my Soul, and to the Hearts an
Souls of divers here preſent, who have enjoye
thy vital quickening Influences. O Lord, th
haſt brought us into thy Courts, can a Remna
fa

ſay, thou haſt brought us into thy Tents and Tabernacles; our Souls can ſay, How amiable are thy Tabernacles, O Lord of Hoſts! Our Souls have longed, yea, even fainted for the Courts of the Lord. Bleſſed are they that dwell in thy Houſe, they will be ſtill praiſing thee; a Day in thy Courts is more joyful and delightful to us, than to enjoy many Days in the Courts and Palaces of Princes. A Day in thy Courts, is better than a thouſand; it is better to be a Door-keeper in thy Houſe, than to dwell in the Tents of Wickedneſs. O bleſſed God draw nigh to us, and let thy Bleſſings diſtil and drop down from Heaven upon us, we are come with a deſire to meet with thee; and let us not go away diſappointed, but graciouſly anſwer the deſires of our Souls. Refreſh the Weary and ſtrengthen the Weak, whether they be Young or Old: Thoſe that are ſenſibly touched with a ſenſe of their Sins, and feel the weight and burden of them, let them come to thee by Jeſus Chriſt the Great Mediator, that they may find Reſt to their Souls. Their Sins are as a thick Cloud between thee and their Souls, diſpel that thick Cloud and pardon their Sins, and ſpeak Peace to their diſtreſſed Souls, and let the Light of thy Countenance ſhine upon them: Break down the middle Wall of Partition of Sin and Iniquity, that ſeparates between thee and them, and deprives them of thy ſweet and heavenly Preſence, and the Enjoyment of thee, through the Son of thy Love; let not their Sin ſeparate them from thee, and eclipſe and hinder the ſight of thy Glory: O Lord, remove and take it away, and pity every ſorrowful and dejected Soul that is wounded

and

and afflicted with a deep ſenſe of Sin; revive and comfort their Soul, through thy rich and abundant Grace and Mercy: Thou art the God of all Grace that pardoneſt Iniquity, Tranſgreſſion and Sin for thy Name-ſake and thy Son's ſake. O pardon all our Sins in the Blood of thy dear Son Jeſus, who was crucified for us, who was wounded for our Tranſgreſſions, and died to ſave us from the wrath to come: He is the bleſſed Channel, by and through whom thou conveyeſt ſpiritual Life to us, and giveſt Repentance and Remiſſion of Sins to all that believe and humble themſelves under thy mighty Hand. Lord ſpeak Peace to every poor Soul that is wounded and wants Peace, and deſires Reconciliation in thy bleſſed Son. O God give that Peace that paſſeth underſtanding, to every Soul that ſtands in need of it, that mourns under a Senſe of Sin, and ſees their need of a Saviour. Lord awaken the Conſciences of thoſe that are ſeared and ſecure in their ſinful ſtate and condition. O powerful God, awaken thoſe that are aſleep in their Sin, and break their falſe Peace; it hath pleaſed thee to awaken many that were ſenſleſs and ſecure, and to wound and afflict their Souls, and to make them feel the weight and burden of their Sins. O gracious God, we beſeech thee, ſhew the like Mercy to all that are in want of it, and ſoften hard Hearts. O Lord, thou haſt given a day of Grace and Viſitation to us all, let us be wiſe in this our day, to mind the things that belong to our Peace; before the Bridegroom cometh and the Door be ſhut, let us get Oil into our Lamps and Veſſels. O bleſſed God, pity thoſe that want Oil, conduct them to thy ſelf and thy Son Chriſt Jeſus, that from thee they may receive Oil, that they may be among the number of the Wiſe Virgins, that when the Midnight-Cry ſhall be, Behold the Bridegoom cometh, they may be ready, with Oil in their Lamps and Veſſels, and be ready to go out and meet the Bridegroom. Bleſſed be thy Name, thou haſt given us to believe in thy Son, who is come without us; he ſhall come again with all his holy Angels, in Power and great Glory, and ſhall ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats, as thy Son Jeſus Chriſt hath come already in the Fleſh, and will come again to judge the World: Thou haſt given us to know the coming of thy Bleſſed Son in our Hearts, thou haſt, O Lord, revealed thy Son in us, that we can ſay, We have

Chriſt

Christ in us, the Hope of Glory: We have known the Myſteries of the Kingdom of God, God manifeſt in the Fleſh, and the Myſtery of his Living in us by his Spirit and Divine Nature is opened in our Hearts; now, Lord, for all theſe great and unſpeakable Mercies and Favours, and for the many Teſtimonies and Evidences of thy Love among us from time to time, we deſire to bleſs thy Name, and for the Senſe of thy living Power and Preſence. Many, O Lord, among us are ſenſible that thou haſt not deſerted thy People, that thou doſt not leave them nor forſake them, but that thou art ſtill in the midſt of them; Continue thy gracious Preſence among them, and keep them in thy holy Fear. And holy Lord God, preſerve all thine both here and every where from the *Laodicean* Frame and Temper of Spirit, which many are got into; they think themſelves rich, and have need of nothing, and know not that they are wretched and miſerable, and poor, and blind, and naked; they want Gold tryed in the Fire to make them rich, and white Rayment to cloath them, that the Shame of their Nakedneſs may not appear; and the Eye-Salve to anoint their Eyes, that they may ſee. Be with thine every where, and give them a true Senſe of their Wants and daily Needs, and ſuffer them not to glory in themſelves; let them glory in nothing but thee, and in the Croſs of thy dear Son Chriſt Jeſus, and by the Croſs of Chriſt and the Power of it: Let them every day be crucified more and more unto the World. O bleſſed be thy Name, that by thy mighty Power thou haſt begun to work in the Hearts of divers of thine, young and old; we beſeech thee, as thou haſt begun a good Work, by thy mighty Arm and Strength do thou carry it on to Perfection. O Lord God of our Salvation, prepare us for our latter end, for our dying Moment, that Death may not come upon us unawares, that the Meſſenger of Death may not find us unready to anſwer thy Call, that we may be found always ready and prepared; help us to die every day, that we may live every day as if it were our laſt day. We pray thee for the Proſperity of thy bleſſed Work, for all that have tender Breathings after thee, and for the Advancement and Exaltation of the Kingdom and Glory of thy dear Son. Do good unto all that have Pantings of Soul after thee, that would have the Letts and Hindrances removed that ſtand between their Souls and the Enjoyment of thee; we pray thee remove thoſe Hindrances,

and

and answer the Desires of their Souls that follow hard after thee and cry mightily to thee. O Lord thou hast promised That the Kingdoms of the World should become the Kingdoms of thy dear Son, and that the Knowledg of the Lord should cover the Earth as the Waters cover the Sea, and that thou wilt give unto thy Son the Heathen for his Inheritance and the utmost parts of the Earth for his Possession, and that at the Name of Jesus every Knee should bow, from the rising of the Sun to the going down thereof, and all thy other great and precious Promises thou hast made, we know thou wilt accomplish them in thy good time; we know thou art Almighty and able to perform what thou hast promised, and we believe that thou art also willing to accomplish and make good all thy Promises; and we believe that by thy holy Spirit dwelling in our Hearts, we shall be helped and assisted to pray for the accomplishment and fulfilling of all thy great and precious Promises. O hasten and bring to an End the dark Night of Apostacy, that is spread over the Nations of the Earth, and bring all thy People out of their Wilderness state and Condition, and let the Knowledge of thy Name, and of thy Truth be spread abroad in all places of the World, that thou maist be worshipp'd in the Beauties of Holiness. Remove all False and Idolatrous Worship out of the Earth; stop all the Mouths thou hast not opened and open the Mouths of them thou hast called and Commissioned to Preach the Gospel, and qualified them for so great a Work, and send forth more and more faithful Labourers into thy Harvest. O powerful God, remove the thick Cloud of Darkness and Superstition that overspreads the Christian World; O the dark and dismal Night that is come over them, remove it by thy powerful Hand, and let the Brightness of the inward Appearance of thy dear Son and his coming into the Hearts of the Sons and Daughters of Men: Remove all those things that are contrary to thy Holy Will, and that stand in the way of thy Glory, that all may be brought to know thee the only true God and Jesus Christ whom thou hast sent, which is Life Eternal, that all Glory and Honour, and living Praises may be given to thee and to thy Son, and thy blessed Spirit: for thou alone art worthy, who art God over all, blessed for ever. *Amen.*

ERRATA, Pag. 22. line 32. for *his* read *this*. p. 36. l. f. *same* r. *stain*. p. 38. l. 30. r. *But the first Manifestation gives it not*. p. 56. l. ult. f. *Faith* r. *Knowledge*.